

Figure 1. The effect of the concentration of the H_2O_2 solution on the amount of the released H_2O_2 from the H_2O_2 -loaded hydrogel. The amount of the released H_2O_2 was measured by the amount of the released H_2O_2 from the H_2O_2 -loaded hydrogel. The amount of the released H_2O_2 was measured by the amount of the released H_2O_2 from the H_2O_2 -loaded hydrogel.

YOUNG PEOPLE'S CHRISTIAN LEAGUE.

The President's Note-book.

The joyful services of Easter are just finished. The echoes of the songs of the triumph of our Lord are still ringing in our ears. Let us not forget, young friends, that we are to live the triumphant life—followers of a Lord who has rent the bands of death. Have a care that no one of your old temptations asserts its power over you. It has no right to. It is a part of the vanquished army. Push the work of the month before you; the power of a risen Christ is with you. Win some soul to the gladness of Easter liberty. Let your prayer-meetings ring with praises, and many hearts be conquered in the name of Christ, the King!

It is a good time for the literary and social committees to plan for outings and for studies in natural history. Get out your old botany. Read the Home College tract on "Plant Life." Get some one to talk to you about the birds and their coming. Search the earth and heavens for their revelation of the Lord.

Rev. F. T. Pomeroy, of Everett, has a good talk on League work, and should be added to the list of those who are willing to serve the Leagues occasionally.

WILLIAM INGRAHAM HAYEN.

Men are four:
He who knows not, and knows not he knows not,
He is a fool; shun him.
He who knows not, and knows he knows not,
He is simple; teach him.
He who knows, and knows not he knows,
He is asleep; wake him.
He who knows, and knows he knows,
He is wise; follow him.

—Arabian Proverb.

OUR CHURCH ECONOMY.

The Ministry.

If our ideal church member, whose course we are trying to follow, shows some interest in the work of the church in the line of exhortation, he may be licensed by the preacher as an exhorter, upon the recommendation of the class of which he is a member, or of the leaders' and stewards' meeting. Such license is in force for a year, and may be renewed annually by the quarterly conference.

His duties as exhorter are to hold meetings for prayer and exhortation as opportunity offers, under the direction of the preacher in charge. If our member now has a desire to preach, he is met by the rule that no member is at liberty to preach without at least a license as a local preacher. This license he can obtain from the quarterly conference, upon the recommendation of the class of which he is a member, or of the leaders' and stewards' meeting. This license may be renewed annually by the quarterly conference when in the judgment of the conference his gifts, graces and usefulness warrant such renewal. Such license cannot under the votes of the General Conference be granted to women. As a local preacher he is authorized to hold meetings and to preach as opportunity offers, under the direction of the preacher in charge and the presiding elder. The local preacher is answerable to the quarterly conference, and must report to it, and may be deprived of his license if he be found neglectful of his duties, or prove unfaithful in his office.

If he desires to join a Conference and to devote his life to the ministry, he should obtain from the quarterly conference of his charge a recommendation, and he may then, if he gives satisfactory evidence that he is called to preach, be received by the Annual Conference on trial, and after two years, if he gives satisfaction in his work, he may be admitted into full connection in the Conference.

There are only two orders in the ministry recognized in the Methodist Episcopal Church, namely, deacons and elders, to which persons are elected by the Annual Conferences. A preacher in full connection, having pursued the required studies and being elected by the Conference as a deacon, is ordained as such by the laying on of hands of the Bishop. As a deacon he is empowered and expected to do all the duties of a preacher, and to administer baptism and solemnize matrimony, and he can assist an elder in the administration of the Lord's Supper, but cannot administer himself. After exercising the duties of this order for two years, and pursuing required studies, he is eligible to be elected to elder's orders, and if so elected, he is ordained by the laying on of hands of a bishop and of some of the elders who are present. An ordained elder is authorized to perform all the duties of a preacher. A preacher who is stationed at a charge is called the preacher in charge, and as such has the care and oversight of the station, the appointment of leaders, the providing instruction for the children, the taking of collections for benevolent objects, the enforcement "vigorously, but calmly," of the rules, the reception and dismissal of members, the holding of necessary meetings, and he is required to report quarterly to his presiding elder.

A preacher, who by reason of impaired health is temporarily unable to perform effective work, is called a supernumerary preacher, while one who is incapacitated for work permanently by reason of age and infirmity, is called a superannuated preacher. These, although still preachers, are usually left without appointment, while all other preachers are appointed to charges annually. Any preacher may be continued in the same charge five years, but may not be again appointed to the same charge until five years shall have passed. We have seen how a preacher is admitted to membership in a Conference; it is proper for us to inquire how such membership can be terminated. If the member is in good standing, he may be allowed to withdraw. If charges or complaints have been made against

him, he may be allowed to "withdraw under complaint," or charges, as the case may be. If he does not withdraw, it is the duty of the presiding elder of the district to have the matter investigated by a committee of ministers selected by himself, and then the case being reported to the Annual Conference, shall be disposed of in the manner provided in the Discipline, and if found guilty he may be expelled. The accused preacher has the right of appeal to the General Conference on questions of law which may arise in his trial.

Deacons.

We have said that a woman cannot be licensed as a local preacher, and she cannot be ordained as a minister, but the last General Conference established an order of deaconesses, to which reference may be made at this place, as its duties are more nearly allied to the ministry than to the laity. They are to be licensed by a Conference board appointed by the Annual Conference, and their duties are "to minister to the poor, visit the sick, pray with the dying, care for the orphan, seek the wandering, comfort the sorrowing, save the sinning, and, relinquishing wholly all other pursuits, devote themselves, in a general way, to such forms of Christian labor as may be suited to their abilities." No vows are required, and a deaconess may resign her place at any time. While this is a new feature in our economy, it certainly is a high and noble calling, and one from which great good may confidently be expected.

We have considered the orders of the ministry. There are two offices of great importance in the government of the church, namely, the presiding elder and the bishop.

The Presiding Elder.

Each Annual Conference is divided into districts by the bishop who presides at the Conference, and an ordained elder is appointed by the bishop to have charge of each district and who is called the presiding elder. He is appointed to the charge of the district just the same as any preacher is stationed at a particular charge, and may be continued in the same district for a period not exceeding six years. The duties of the presiding elder are to have a general oversight of his district, to travel through the same, to be present as far as he can at all the quarterly conferences and preside in them, and, in case of an emergency, to act as a bishop might in the matter of changes of preachers, and to see that all deeds and other temporal matters are in proper form.

The Bishops.

Bishops are elected by the General Conference, and their term of office is for life. The number is not fixed by rule, but each General Conference determines how many new bishops shall be elected. At present there are sixteen, not including missionary bishops. This is only an office, and not an order, and hence we do not say they are ordained, but that they are consecrated to this highest office in the gift of the church by the laying on of hands of three bishops, or of one bishop and two elders. But after being consecrated as a bishop, the incumbent is of no higher order than an elder. The bishops are often called the general superintendents, which is, in fact, all their office amounts to. They do not have charge over separate dioceses as do the bishops in some other denominations, but upon the theory of the unity of the church, the whole board of bishops has supervision over the whole church, and they may divide the work to suit themselves, and may reside in different localities at places designated by the General Conference, just as they agree among themselves.

The General Conference has authority to elect what are termed Missionary Bishops, who are elected and consecrated for a particular territory, and who, within that territory, have all the powers of a bishop, but have no authority to act as such outside. There are at present two missionary bishops—Bishop Taylor of Africa and Bishop Thoburn of India and Malaysia. The bishops are to have the general superintendency of the spiritual and temporal affairs of the entire church in the interval between the sessions of the General Conference, to travel through the church at large, preside in the Conferences, fix the division into districts, and the appointments of the preachers, and to prescribe courses of reading and study for candidates for the ministry, local preachers and class-leaders, and are to report to the General Conference at each session.

L. E. HITCHCOCK.

REPORTS FROM THE FIELD.

THE LEAGUE AT THE NEW ENGLAND CONFERENCE.

The nineteenth annual session of the New England Conference, held at Worcester, April 10-16, had its spiritiveness greatly increased by an infusion of such young life, coming from the Young People's Christian League. Rev. William Ingraham Haven, president of the General League, arranged for an anniversary to be held the first afternoon of the session. It was throughout a most successful affair. The large audience was both appreciative and enthusiastic. Short addresses were delivered by four of the young preachers—Rev. L. H. Dorchester, Luther Freeman, George S. Butters, and Wallace McMillen. They were pointed, interesting, practical and helpful. Two ladies assisted by their excellent singing. Rev. W. P. Odell, general secretary, made a brief report: 106 auxiliaries were reported. A careful estimate would give us fully 10,000 members. Mr. Haven expressed the wish that all the Young People's Societies of Methodism might be united, and thus all friction be avoided. He announced that some time during the month of May in Ohio a conference of representatives from all these organizations was to be held, at which time efforts toward union would be made.

The largest League is at Pittsfield, Mass., having over 300 members. The second largest is at Grace Church, Worcester, with 182 members. The League was highly favored at its anniversary by the presence of U. S. Senator Colquhoun, of Georgia, who in an informal address completely captivated every one who heard him. His speech was infinitely in its tenderness, religious fervor, and brotherly kindness. The reference to his early youth and precious mother were especially beautiful. The anniversary was a grand success.

Sunday evening, at 6:30, Rev. O. M. Melton presided at a young people's love-feast. Though much interrupted by the crowd coming in for the evening service, it was still an occasion of much interest and power.

Washburn, Wisconsin.—Thirty members and much interest. They ask our prayers.

Sidney, Iowa.—Forty-five members. Use the Oxford League literature. The pastor is greatly interested in the League, and thinks it very helpful.

Stanton, Vermont.—The flower committee actively at work. The religious department well sustained.

Thompsonville, Conn.—Rises to report progress, and through its secretary asks, if they can help in any way, that we let them know.

Most encouraging reports have been received from Portsmouth, Providence, Franklin, Salisbury, New Bedford, Newburyport, Swampscott, Belmont Church (Malden), West Falmouth, City Point Church (South Boston), Milford, Grace Church (Cambridge), Gloucester, Roxbury, Dorchester, Hyde Park, Southbridge, and about forty more churches.

The Young Men's Working Corps of Trinity Church, East Cambridge, have visited 76 vessels and held 50 services, at which 186 sailors were present. They have received for distribution over 4,000 papers.

Rochelle, Conn.—Sends a very neat programme of Sunday evening services. It also announces the church services and the League officers.

At Stafford Springs, Conn., the quarterly conference gave its approval to the League, and appointed a committee to secure the formation of a local society.

A MODEL REPORT.

East Sagus Y. P. C. E.—Report for six months ending Mar. 1, 1889.—

PRAYER-MEETING COMMITTEE.
Twenty-five meetings, twenty different leaders. Average attendance, forty.

CALLING COMMITTEE.
Fifty-five calls on the sick, the strangers, the aged.

LOOK OUT COMMITTEE.
Four members (active) have moved away. Four members (three active) have joined.

MISSIONARY COMMITTEE.
Have provided a part of the entertainment for each monthly missionary concert of the church.

TEMPERANCE COMMITTEE.
Have held two temperance meetings.

C. C. FARNHAM, Cor. Sec.

FROM THE FAR SOUTH.

We give this in full. It is unique in the fact that up to date it is the only League report as members people from other churches:—

Our League has been organized for four months, and following a list of subjects that we presented from "League headquarters" we have had very interesting meetings. We have a committee whose duty it is to provide leaders for each meeting from members of the association. As the League becomes older, more interest is being shown in the work. As yet we have taken up no definite line of practical duty, but this has been mentioned a number of times, and we would be glad to have some advice from you on this subject.

Another feature of our League is its social meetings, which are held once a month at some member's residence. These societies are enjoyable, and serve as a recruiting-field for the enlargement of our membership.

The members are mostly from M. E. Church, South, but the League is denominational in no sense of the word, and there are members from other churches. Our attendance is gradually increasing, and we are expecting good to come from this organization. Any suggestions from you as to the extension of our work, or on any other point, will be most cheerfully received.

R. E. CORN, Sec.

A SPECIMEN REPORT.

We have received scores like this:—

The Young People's Christian League of Middlebury, Vt., auxiliary to the General League, was organized October 11, 1888, with fifteen members. We have four departments of activity, namely, devotional, denominational, literary and social, and financial. Two literary, even business, and four prayer-meeting classes are being held. A series of six lectures has been arranged, four of which have been delivered. The treasurer reports \$40 in the treasury. New members have been admitted at our meetings, and we are expecting good to come from this organization. Any suggestions from you as to the extension of our work, or on any other point, will be most cheerfully received.

ANNIE A. BROWN, Sec.

NOT A TEDIOUS MONOTONY.

In answer to cards of inquiry recently sent out by the general secretary, large numbers of reports have been received. Though there is a sameness, it is not wearisome. It is the monotony of uniform success and good cheer. The most hopeful sign is the increasing interest everywhere manifested in the devotional work of the League. Many associate members have become active. With the life that comes from connection with the "True Vine," our continued success is assured.

SOME GOOD POINTS.

These are suggested by the reading of the League reports:—

1. A League Paper.
Not a substitute for Zion's Herald, but a manuscript paper in every society. It ought not to take more than forty-five minutes to read it aloud from beginning to end. The editor can receive and arrange brief papers from the members, and intersperse them with notes and editorials of his own. Brief items of church news, both local and general, could be inserted. This is a valuable method of getting all at work. With the life that comes from connection with the "True Vine," our continued success is assured.

2. Help the Church.
The League at Walpole, Mass., has given to the church an organ. Another League gave the local church an elegant pulpit hymnal, the Sunday-school ten dollars' worth of singing books, and paid a good subscription toward the current expenses. At Riverdale, Gloucester, Mass., the League assisted in raising the appropriation for the Missionary Society by using the Willing Worker Cards.

3. Where the treasure is, the heart will be also.
If we can get the young men and women, and even the children, to put their thing into the church, their hearts will be there too.

4. Flowers for the Church and the Sick.
The season is just at hand when flowers

will be plentiful. Many Leagues attend regularly to the supply of flowers for the pulpit and the sick among the congregation. One young lady had a little garden of church flowers, and carefully attended to it all last summer. It flowered beautifully and richly, till frost. A company of boys in one of our Leagues intends to cultivate a flower-bed for the church this summer. "Beautify the place of My sanctuary."

5. Call on the Sick on Sunday.
Especially if there be no afternoon service. This is a good way to put into practice the instructions of the preacher and Sunday-school teacher.

6. Welcome the New Preacher.
This does not appear in the reports; it was too early. But we earnestly recommend that our Leagues arrange a cordial reception for "him that cometh in the name of the Lord."

THE CUP OF LIFE.

The cup of life was offered me:
An angel of great majesty
Held the huge chalice steadily:

And said: "Tis given thee to drink,
O mortal, from the chalice brink,
And in its depths thy soul to sink;

"Or else 'tis given thee to stand
And marvel at its carvings grand,
And barely touch it with thy hand.

"Wilt drink or not? 'Tis bitter-sweet,
The draught for food and honey meet
And for the mastery complete."

Calm was the voice; but, as I gazed,
The angel's glorious eyes were raised,
And a thousand voices blared:

Which cried: "O trembling one, beware!
Shun not the cup. Canst thou to bear
Humanity's mixed joy and care?

"For better life's sharp, almost pain
Than that thy soul should shrink and wane,
For God's sweet sake the chalice drain!"

Strong were these voices in mine ear,
As of the spirit sweeping near,
And, though my flesh did faint and fear,

My spirit yearned forth for the draught.
For joy the angel's visage laughed,
As my lips touched the cup and quaffed.

—H. P. KIMBALL, in Christian Register.

SHALL WE KEEP OUR OWN?

What was the pastor's first "round" among his people, and being a careful man, appreciating the value of family grouping, he was making inquiries respecting the children of the house. The mother, who was entertaining him, replied with commendable pride that she had two sons and two daughters.

"And have I met them?" inquired the pastor.

"No, you haven't; and I may as well say now as ever, that you won't be likely to meet the three older ones, at least not in church or Sunday-school."

"Why not?"

"Well, they go to the other church and belong to the other Sunday-school."

The new minister closed his little blank book and said earnestly: "Won't you please tell me why? This is the third family I have called on to-day where the same condition of things exists."

The good sister looked somewhat embarrassed, but rallied to the defense of her own. "You've been in other parts of the country, so perhaps it looks strange to you; but you know young folks like the best there is, and their mates went there, so they joined."

The other church has better music and Sunday-school books, and they're always getting up some entertainment, and money's free to get the best of everything. My children said they'd leave Sunday-school altogether if they couldn't go there, and of course I didn't want them to do that."

"Has our church failed to provide books, and papers, and music for its young people?" asked the minister.

"Maybe it hasn't exactly failed, but it has come pretty near it. Money comes hard, and everybody complains of the church expenses. But the fact is, my children like good society, and the young people over there are more congenial—and—"

"And wealthy," added her pastor with a smile. But the wisely forebore further questioning, and soon left, "his calling to fulfill," wondering, as he went, where he was to find the ambitious, enthusiastic young people his soul coveted to aid him in his plans for the year.

If this minister's experience were peculiar to himself, it would not be worth mentioning; but New England has many Methodist churches which have been depleted by this same curious condition of tribute-paying. They have given away scores of their brightest children with scarce a protest; not because there was a purer spiritual atmosphere in the sister church adopting them, but because wealth and social prestige were considered of such paramount importance as to outweigh all other considerations. I mention New England because here is where the evil is most keenly felt. I do not forget that in some portions of our land we have churches as wealthy, as splendid, as lofty, as those of the East, and as magnificent, and ministers as noted, as those of other denominations, nor that our membership exceeds that of any other.

But here we began among the poor, and under the shadow of strong, rich churches already established among the "old families" in every city and large town. Here, then, we find a strong influence extending over those who have a high respect for position, culture, and all the advantages which wealth brings.

Ambitious young people whose parents are devoted Methodists, look longingly toward the circle of associates open to them when they "go to the other church;" coveting the superior appliances, which extend, perchance, from a "paid quartette" to a famous preacher. "I used to be a Methodist, but—" Introduces explanations which comprehend all causes reasonable and unreasonable, received over and over again in answer to inquiries from perplexed pastors.

That people have a right to choose their church home, is fully recognized; but when a change is made, it should be for good cause. But many of our lambs leave the fold before they have any knowledge of doctrinal points, before, in fact, they have considered spiritual effects at all. Hence any remedy

proposed must first apply to their parents. And is it too much to expect that they shall exercise a wise and loving restraint over their charges, thus endeavoring to counteract this tendency to rove? Is it possible that they, too, think so much of externalities as to entrust the training of these young souls to strangers? Your neighbor may have a palace and your cot, but do you give him your little ones because he can give them better advantages than you can? The poor-house must be plainly in sight before that occurs. So your church home should be the home of your children until with ripe convictions and mature judgment they may select for themselves. It is easy to say, "Children like the best there is," but why should not the Methodist Church have "the best"? It is possible that, owing to early hardships and poverty, our church restricts itself unnecessarily? Habit is strong, and we know that when a man struggles from poverty to wealth, he sometimes fails to appreciate and enjoy his changed circumstances. He "feels poor" to the end. So there are churches that began with a feeble band, which have grown to be great in possibilities, but still run on the old financial plan. The machinery of the church, thus lacking the "oil of joy," creaks and groans with every turning. The veterans endure this music—sometimes enjoy it—but the young people do not. They don't want to know that their church cannot have a pipe organ because Mr. So and So will not do his duty in the matter of giving. They don't enjoy hearing that there is no money for books, maps, and other requisites of Sunday-school work; nor are they edified by the discussion over the raising of a thousand dollars more or less for the pastor's salary. The "other church" pays its minister two thousand without publicity.

Now, we submit the question: Is it not time for New England Methodism to stop pleading its poverty wherever it cannot do so truthfully? Is it not time for it to take note of its wandering children, and ask itself, "Would it not pay to make an effort to keep our own?" And you, O parents, who have almost prided yourselves on the social advancement of your dear ones, is it not time to ask yourselves if with that they acquire spiritual advancement? Are the rules for Christian living which you recognize as having been your safeguards, too strict for them?

But there is another side of this question which appeals to the young people themselves. While the church should do more to benefit them, they should cultivate a spirit of loyalty toward it. The lack of "denominational honor" in this particular section of our country, is painfully apparent. A noted Sunday-school lecturer once said that a group of boarding-house girls would discuss church preferences in this way: One would inquire, "Where do you attend church?" "Oh, I am an Episcopalian."

"And you?" "A Baptist."

"And you?" "I am a Congregationalist."

"And you?" "I'm a Methodist at home, but I'll go with either of you!"

This elasticity may be partly due to the freedom of our ways, but if our young New England Methodists were to give the subject a little thought, they might feel somewhat chagrined that they hold themselves and the church of their fathers so cheaply. "Oh, but in this place I don't find any one I care to associate with among the Methodists," says my young gentleman or lady who has been away at school, or has moved from city or town where culture was more highly appreciated. Dear young people, did you seek Christ for what you could secure of social pleasure? Was there in your consecration no thought of what you could do for Him? Perchance your lot is cast in a church where there is a large percentage of ill-operatives or young men and women from the shops. They need the presence in their midst of those who have had wider opportunities, who will help them to a higher social and intellectual plane than they can otherwise attain. A certain church where this need exists has lost enough bright, educated young people to have changed its status had they remained and labored for Christ's sake. But no! they have gone to a stronger, more wealthy denominational family, where they are almost lost to view so far as their individuality is concerned. They find "congenial society," but there was not one particle of Christian principle in the transaction. Their religious life was simply reduced to a marketable commodity which went to the highest bidder; and, sadder thought of all, in nine cases out of ten their capacity for service was undeveloped. All this is contrary to the ethics of the new era.

To uplift, to encourage, to educate, is the thought which promises to permeate all work for the Master; and this thought reduced to practice would reveal to our uneasy, ambitious young friends a wide, wide field of employment and enjoyment within their own church home. Instead of the selfish spirit which demands kid-glove for kid-glove, accomplishment for accomplishment, dollar for dollar, let us see the kid-glove that will grasp for Christ's sake the toll-hardened palm; the talent which will make its best effort for those who have had no "chance;" the wealth which puts a gilt edge on the sombre record of the "children of toil." And in doing this "as unto the Lord," no personal refinement or social prestige need be sacrificed. The day of ideas is well along toward its noonday, and the majority of sensible people understand that real merit and ability are always "above par."

It is unnecessary to make a more extended application. The question, "Shall we keep our own?" is before us, and may be answered, first, by parents and guardians who may and ought to devise more liberal things for Methodism; and, second, by those who have the opportunity to use their gifts and graces "in His name."

SISTER FAITHFUL.

The Conferences.

NEW HAMPSHIRE CONFERENCE.

Dover District.

Hon. Harrison Haley has been elected superintendent of the St. John's Sunday-school, Dover. The number attending the school during the year was 561, with an average of 325—an increase of 45 over the preceding twelve months.

The health of Rev. S. P. Heath, of Greenland, is very poor. Sunday, April 7, he was not able for duty, and his wife read a sermon for him. He fears he will not be able to preach the remaining Sabbath of the Conference year. It is with great regret he feels compelled to say he must retire, and a source of much grief to the Greenland people to have to lose him. We hope for a change that will keep him in the charge another year.

At Great Falls, Rev. G. M. Carl, pastor, they have organized a Young People's Christian League, with very good prospects of its success. At the last communion three were received into the church. At the last quarterly conference the pastor was unanimously asked to return a second year. Memorial Day, Rev. Carl speaks at Antrim, one of his old fields of labor, where he spent three years.

A new Methodist Episcopal church has been built at Derby Depot—St. Luke's. It will be dedicated before this note goes to the readers of the Herald, the date being April 17. The president for the day are Rev. W. N. Brodick, of Boston, and Dr. McConnel, of Lawrence. A full account of the dedicatory services will be given later. The church is a Gothic structure, 37x51 feet, with a vestibule on the side 12x14 feet. The walls are nine and a half feet, and it is finished 22 feet from the floor to the ceiling. Ceiling and rafters are sheathed with white wood, wainscoted three feet from the floor with Southern pine, with cap moulding. Trusses and beams all show. All the wood-work is finished in the natural color, no paint being used on the inside. The windows are of German ground glass, have the three front ones, which are memorial windows from Whipple & Co., of Boston. The pulpit furniture is from S. C. Small & Co., of Boston; the carpet from Pedrick & Closson, of Lawrence. The lighting is by a fifty-light Wheeler reflector of fourteen lamps. The pews are chestnut, with black walnut trimmings and cushioned. The corner-stone is a large cube of granite, with cut raised letters: "St. Luke's M. E. Church, 1888." The house is heated by an excellent furnace. It will seat about 230 persons. The building is a neat and beautiful structure, plain exterior, and surmounted with a forty-inch cross. Bro. Ramsden, the pastor, is to be congratulated on the successful outcome of his undertaking. It will be a great uplift to Methodism at Derby Depot.

Rev. H. H. French, of Grace Church, Haverhill, is spending a short time at Clifton Springs, New York, at the Sanitarium, hoping to rest and recuperate.

Rev. H. E. Allen is the popular pastor at Auburn and Chester. They look after both the temporal and spiritual interests of the churches. Some have recently been converted in both charges. At Chester, on a recent Sabbath, two sisters, each of them over 70 years of age, walked two miles through the mud to attend church. They have both grace and grit. The church at Auburn has recently fallen heir to a legacy of \$3,000. On the 27th of March, a large company of the Auburn society came to the parsonage bringing many of the necessities of life, and before leaving they dropped \$20 into the fruit dish on the table. The people at Chester had previously presented a black walnut extension table and a set of Rogers' A. L. knives and forks. When a church does such things, it is not to be wondered at that they ask for the return of their pastor the third year. This is as it should be.

The services of Fast Day at Portsmouth were a union of all the churches. They were held in the North Congregational Church, and the pastor, Rev. W. A. McGinley, preached an able and hopeful sermon on "Progress and Victory through Defeat."

Rev. G. M. Carl, of Great Falls, is to give the Memorial Day address at Antrim.

In the roll of honor given in the Christian Advocate of March 28, out of 418 churches entitled to a place, only one appears from New Hampshire—South Newmarket. The conditions of the roll are: 1. No blanks in the benevolent collections; 2. No one of the seven collections to fall below the minimum standard, ranging from 40 cents per member for missions to 2 cents for education; 3. The general average for the seven collections not be less than \$1 per member. South Newmarket averaged \$1.33. By the failure of any other charge in the Conference to appear, we infer that none averaged up to \$1 per member. We ought to reach that amount in most of our churches.

Concord District.
An enjoyable meeting of the Literary Society connected with Baker Memorial Church, Concord, was held April 10, with Mrs. T. H. Ford, when the gifted hostess read, by earnest request, her journal of observation, written while abroad a year ago. It was no "guide-book" affair, but an interesting account of what this lady saw, with her first and last impressions frankly stated. Her auditors felt themselves traveling by her side, and held the very scenes she so graphically described.

Rev. C. J. Chase is closing a very successful year at Bethlehem. Some have been converted and gathered into the church. A new parsonage has been built—one of the best on Concord District. The ladies have furnished it very nicely, so that it is one of the most convenient and comfortable ministers' homes in the Conference. The pastor has been invited to return the third year. Last spring the salary was raised fifty dollars.

In taking advantage of the lengthened pastoral term, Rev. Thomas Tyrie, of Plymouth, was the first one in the Conference to be invited to return for the fourth year. We stated recently that he was to give the Memorial address at Plymouth. It is Concord infirm.

Rev. W. Holmes has been greatly blessed in his work at Columbia this year. Many have been saved. April 1, the pastor writes that the work has broken out again, this time among the young men. The meetings are seasons of great power. The people weep all over the house. A greater gathering is looked for. At a recent social gathering at a private house, the hostess set before the pastor, as a part of his supper, a platter containing twenty-one silver dollars, and added change enough to make it thirty. The brethren are at work raising the last fifty dollars of the salary.

Woodville will pay \$900 salary this year, double its apportionment for missions, and proposes to make the claim \$1,000 hereafter if the Lord will. Bro. Cairns was a Godsend to this field; he has been appreciated, and is so still by all the people.

The presiding elder says: "We shall make Ellsworth an independent appointment, starting May 1, with four or five full members and thirty or more probationers. This new field has been granted opened this year."

Rev. S. C. Keeler and wife of the First Methodist Church at Concord, were recently given

a largely-attended reception commemorating his sixty-first birthday and also the thirty-eighth anniversary of their marriage.

call on or address your nearest ticket agent or
traveling passenger agent of this company, or

CHAS. S. FEE,
Gen. Pass. and Ticket Agt., N. P. R. R.
ST. PAUL, MINN.

CONTENTS.

Original Articles.	132
THE OUTLOOK. The Gospel According to John. — Will Prohibition Prohibit? — Proceedings of the New England Conference. — Young People's Christian League. — Our Church Economy. — Reports from the Field. — The Cup of Life (poem). — Shall We Keep Our Own? THE CONFERENCE. — 130	
New England Southern Conference Proceedings. — Woman's Foreign Missionary Society. — Advertisements. — 131	
Editorial.	
Broaden the Emphasis. — Washington's Inauguration. — The Late Bradford K. Peirce, D.D. EDITORIAL NOTES. PERSONALS. BREVETS. The Social Union. — A Letter to Rev. Joshua Gill. — 132	
Proceedings of the New England Conference (continued) and Appointments. — Vermont Conference. — Marriages. — Business Notices. CHURCH REGISTER. Advertisements. — 133	
Young People's Christian League.	
Original and selected Poems. — Thoughts for the Thoughtful. — About Women. — League Prayer-meeting Topics. — The Christian League. — Notes, Questions and Answers. — Selected Articles. — 134	
The Sunday-school.	
ORBITARIES. Advertisements. — 135	
Review of the Week.	
THE CONFERENCE. Reading Notices. — Advertisements. — 136	

[Entered at the Post-office, Boston, Mass., as second-class matter.]

Zion's Herald.

WEDNESDAY, APRIL 24, 1889.

BROADEN THE EMPHASIS.

Genuine religion finds expression in both the heart and life; it operates both within and without; it has to do with experience and conduct. Religious men, even good men, are often narrow, and find it much easier to emphasize a single phase of the spiritual life than to take up the truth in its wholeness. The world abounds in half and quarter Christians; good as far as they go, but they do not go far enough. They express, in their beliefs and formulations, a part of the truth; but they require three or four of them rolled together to make one plump and complete Christian. The Romanist and Ritualist are surface growths; they emphasize externals; they have faith in the efficacy of the ritual to renovate human nature. The Quietist and the Quaker go to the opposite extreme; they lay sole stress on the interior life; they make too little account of outward helps—the Bible, preaching, the social service. Both are right, and both are wrong; each one has a half or quarter truth; neither has the whole. And it happens here, as so often elsewhere, that a half-truth is equivalent to an untruth. The witness in court must tell the whole truth as well as nothing but the truth; to suppress a part of the truth in the case is to express untruth.

Narrow Christians are always untruthful; they shut off a part of the light; they are not wide enough to admit the whole of the sun's rays. Christianity is too broad for narrow people; they cannot take it all in. What they receive is well; what they do not receive is well; but the receiving and the doing are vitiated by incompleteness. They need to go beyond, to do more and in another direction, to broaden the emphasis. For this end Christians and sects need to learn of each other. No one has the whole truth; each may receive valuable instruction from the other. John Wesley came near the golden mean when he taught that the true Christian is none other than one maintaining the form and seeking the power of godliness.

WASHINGTON'S INAUGURATION.

The centennial anniversary of the inauguration of George Washington, the first President of the newborn republic, is to be celebrated in New York on April 30. It is a marked event—the birth of a nation, and an unparalleled growth from three millions in 1789 to sixty millions in 1889. But it marked, also, as the inauguration of a man as the first President whose name is a household charm wherever the human foot presses the soil, and is spoken with reverential love wherever human speech is heard, GEORGE WASHINGTON—"primum inter pares." His was a marked individuality from his childhood to his death-bed. If ever success seemed to be the leading trait of character in any one, it was so pre-eminently in his. Called early to public life and to bear heavy responsibility, he never disappointed his employers. His sterling integrity prevented malfeasance and fraud, while his remarkable foresight and reliable judgment guarded him against mistakes and blunders.

Selected at the age of twenty-one by Gov. Dinwiddie as an envoy to the French, who were establishing forts from the Great Lakes to the Mississippi, and immediately after in command of a military force to expel them from the territory, his sagacity and prudence brought him through all with eminent success; and when at last the home government decided to send out a military force to expel the intruders, the young Washington was selected to lead the American contingent which was to accompany the ill-fated Braddock. After months of weary toil over the Cumberland Mountains through the dense forest, the Monongahela River was reached, down whose wooded banks the troops must march to reach Fort Duquesne, their objective point. Our young hero had been twice on this ground before; he knew the savage foe before them, for he had met them in deadly conflict, and well understood their tactics. He knew, also, that taking that post by surprise was a wild dream; and that since the English left Cumberland, Indian scouts had marked every mile of progress, and counted every man, and had reported to the French commander at the fort. He knew right well that the expedition would not reach and sit down before the fort without a conflict. He there-

fore suggested to the commander the importance of sending out a force of scouts to unroll and "beat up" any ambuscade which might be laid. But the haughty Briton turned upon him with an oath, exclaiming, "High times! when a young Virginia buckskin would teach a British general how to fight." An hour after, and he had his death-wound. Washington's coolness and self-possession saved that force from utter annihilation.

His fellow-citizens had unbounded faith in his ability and integrity, and so he was constrained to enter public life against his inclination and taste. There was no self-seeking in him, no thirst for notoriety; he loved the quietness of his Mount Vernon home, and though prompt to heed the call of his countrymen, yet when the work was done, he joyfully returned to his retreat.

It has been often remarked that when a great crisis is reached by the onward sweep of the current of human events and interests, and a great work is to be done, the agent fitted for the task at once appears. When the clock strikes the hour, the man steps to the front. Such a crisis came in 1775, and the man was there, fitted by a severe training and by providential endowments for his task. The disputes between England and these distant and neglected colonies culminated at last in a vote of independence by the representatives of the thirteen colonies. Long provoked and denied representation in Parliament, yet taxed for the support of a heartless government, they went into this work with a whole heart, pledging their "lives, fortunes, and sacred honor."

Then it was that John Adams, in a burst of feeling, exclaimed, "Live or die, sink or swim, survive or perish, I give my hand and heart to this vote." And now, as troops were to be raised and an army to be created, the anxious question was, "Where is the man?" Old John Adams is on the floor again; he describes the situation, the want of resources by the colonies, the powerful nation we must meet, and then shows a picture of the man wanted—his natural endowments, his training for such a work—and after finishing his picture of an ideal commander, he turned suddenly to George Washington who sat gazing upon the orator, and said, "Such is the man wanted;" then laying his hand upon his shoulder, and said, "And this is the man!" Imagine the effect! Washington sprang to his feet as if lifted by a torpedo, but he could not speak. The office sought the man. But from such a task as was assumed by him, one might well shrink—the feeble colonies pitted against the greatest military and naval power on earth; without an army or arms, with no navy nor coast defenses, with no money or allies, surrounded by savage tribes in alliance with our unnatural mother, who paid twenty-five dollars for each white person's scalp of man, woman or child! Well might he tremble. But Washington was a Christian, and his reliance was upon a divine Arm. God and Washington against the world! In that terrible winter in Valley Forge, with his poorly-clad and barefooted soldiers huddled together in their log huts, the voice of Washington was often heard in his tent or in the forest earnestly pleading with God. Like our martyr Lincoln, "he was driven to his knees."

He was an unselfish, patriotic offering. When, after his election to the command of the army, the question of salary or pay for his services was raised in the Congress of delegates, he sprang to his feet, saying, "Nothing, gentlemen; no pay, not one penny, for what I may do for my country. All I ask is that my personal expenses be met, nothing more." Not even his family should be cared for; they, on his plantation at Mt. Vernon, could support themselves. In these days of clamor for place and emoluments of office, this contrast is painfully prominent.

There is lying before us, even as we write, a fac-simile of Washington's "Account with the United Colonies" for a period of eight years. The original book is carefully preserved within a glass case in the Patent Office at Washington. Some years ago an individual obtained permission to engrave a copy of that unique volume, and some copies were struck off for private circulation among friends. It is upon common foolscap paper, eleven and a half by eight inches, bound in paper covers, and contains 53 pages. The whole is written in Washington's own hand; no private secretary had the finger of it. It shows the man—stern integrity, exactness, and method. Every penny expended for himself is carefully recorded, and all receipts from Congress or otherwise are credited. Occasionally a note is appended to settle some doubt; as, for instance, the traveling expenses of his wife, who visits him in his dreary winter quarters at Valley Forge, whether he or she should bear the expense. A sum of money is paid an unnamed man for procuring information of the position and movements of the enemy. This man is doubtless the prototype of Harvey Birch in Cooper's volume of "The Spy." Whether that should be a personal or national charge is the question. The book shows the elements in part which made up a character as nearly perfect as earth affords.

He was a man of strong passions, but all under control of reason and will. He united the courage and daring of Cæsar at the Rubicon with the strategy of a Fabius. He was cool and self-possessed in times of greatest excitement, so that the enemy never surprised him, or caught him off his guard. Prompt in his decisions, he exacted equal promptness in his officers. He had a quick eye to discover a promising point of advantage, or a defect in an enemy's defenses, and was as ready to seize upon a chance for success. When he came to Massachusetts to take command of the army at Cambridge, his eye at once discovered the key to Boston. The British troops still camped on the Common, and the fleet of Howe rode quietly at anchor in the harbor. The enemy must be driven out of Boston at all events. Washington's eye rested on Dorchester Heights (now South Boston). "That is the key to the position." In a few days and nights a fort was constructed, some heavy guns mounted, and the foe saw the fatal sign. Bunker's Hill was remembered, and no attempt was made to dislodge the force. The troops were hurled on board the fleet, the anchors lifted, and Boston was free.

But the war having closed in triumph, the heroic leader, like Cincinnatus, returned to the quiet shades of Mt. Vernon. His parting with his faithful companions was most affecting—a scene for the painter, the poet and the orator. They were poor, their families in want, and Congress had no money. There was murmuring, and an insipient rebellion was started. Washington, by his coolness and firmness, hushed the tempest and restored quiet.

Then came the struggle for a constitution. State rights and a consolidated government entered the arena. Again the great man throws his giant force into the conflict, and "we the people" triumphed over "the several States." He was the rock against which the billows of opposition beat in vain; he was unmovable. But now that a majority of the colonies had adopted the Constitution, and the government was a unit, came the question of the choice of a President for the young republic. There were parties, and cabals, and political jealousies then as now, but the eyes of the people turned instinctively to the patriot and tried soldier, Washington, and he was triumphantly elected. But though the storm was over, the restless billows still beat upon the shore, and it required a firm and steady hand on the wheel of the ship of State. There was the "whiskey rebellion" in Pennsylvania, and "Shay's armed rebellion" in Massachusetts, and a French emissary visiting leading men and urging a union with France in her war with England. But Washington's wise and firm measures soon subdued the nascent rebellions, and sent the Frenchman home.

And now let that august event be joyfully celebrated, and let us raise to heaven a grateful song of praise for the gift of our "first in war, first in peace, and first in the hearts of his countrymen," George Washington!

The poet Byron thus alludes to our hero:—

"Can tyrants but by tyrants conquered be,
And Freedom find no champion and no child
Such as Columbia saw arise when she
Sprang forth as Pallas, armed and undeluded?
Or must such minds be nourished in the wild,
Deep in the unpruned forest, midst the roar
Of catenets where nursing nature smiled
On infant Washington? Has earth no more
Such seeds within her breast, or Europe none
Such shore?"

Such as Columbia saw arise when she
Sprang forth as Pallas, armed and undeluded?
Or must such minds be nourished in the wild,
Deep in the unpruned forest, midst the roar
Of catenets where nursing nature smiled
On infant Washington? Has earth no more
Such seeds within her breast, or Europe none
Such shore?"

Another look—the most sudden and penetrating of the many of late—has come to us. Our beloved predecessor is dead. We were informed that he was unable to attend the session of the New England Conference at Worcester, but his disability was supposed to be temporary. On Thursday a cheerful note was received from him in which he alluded to his sickness and wrote: "I hope in a week or two to be out again. I am having the last attention, for which I feel humbly grateful to God." On Friday forenoon a report reached the office that he was dying, and at 1 P. M. he expired. The immediate cause of his death was a disease of the kidneys which finally resulted in pyæmia. On Thursday afternoon he sat in his home at Newton at the window and gave the gentle smile of recognition to his neighbors as they passed. Suddenly seized with a congestive chill he became unconscious, and remained in a comatose state until his death.

Dr. Peirce was married in 1841 to Miss Harriet W. Thompson, of Middletown, Conn., who survives him. It will be remembered that a reception was tendered him on his 70th birthday, which occurred Feb. 3, and was fully reported in our columns. Three children also survive the father—Dr. Henry T. Peirce, a prominent physician in New York city, Charles P. Peirce, of the American Fire Insurance Co., of New York, and Miss Harriet M. Peirce.

The deceased was born in Royalton, Windsor County, Vt., Feb. 3, 1819. He graduated at Wesleyan University, Middletown, Ct., in 1841, and in 1843 entered the ministry of the Methodist Episcopal Church. He filled the pastorate in the Methodist Church in Newburyport, Mass., in 1843-44, and afterward served as pastor of the following Methodist churches: Charleston, 1845; Canton St., Boston, 1846-47; located, 1848-51. He was editor of the *Sunday School Messenger* and *Sunday School Teacher* in Boston, and was also pastor of the American Sunday School Union in 1854-56. During his life he had been much interested in public charities and reforms, and through his efforts the State Industrial School in Lancaster was established. He was superintendent and chaplain of the school from 1855 till 1862. He was chaplain of the House of Refuge on Randall's Island, New York, from 1863 till 1872, when he returned to Boston to become editor of *Zion's Herald*, succeeding Gilbert Haven, who had been elected a bishop. He continued to serve in that capacity until the end of 1887—an unprecedentedly long and honorable term. He was for years connected with the Newton Free Library, and rendered most valuable service in laying the foundations of that reputable institution.

The city in which he had so long lived was a favored and beloved home. He had the respect, reverence and love of all classes of people. He took an active interest in all that made for the best good of the city of his choice. His ministry in the pulpits of Newton was highly appreciated, because his sermons were always weighted with helpful thought, and overflowing with Christian love and tenderness. He was most sincerely beloved by those who had learned best to know his worth as friend, citizen and minister. For some weeks he had been giving Bible lectures to the students of Lasell Seminary, and had been their instructor in the current Sunday-school lessons. Teachers and students speak of his most grateful terms of his ministry with them. He was at the time of his death president of the Wesleyan Orphan Home in Newton, a member of the Newton school board, and the financial agent of the Boston University. In 1868 he received the degree of D. D. from Wesleyan University, of which he was a trustee from 1870 till 1881. He had also been a trustee of the Boston University since 1874, and of Wesleyan College since 1876.

Dr. Peirce was a prolific author. Many familiar volumes bear his name. Perhaps the book best known and permanently useful is "The Word of God Opened." This work has been the first and best help to many inquiring young Christians. The writer would most fully confess his sense of obligation, still, to the instruction in light which this book brought to him. Among other notable volumes from his ever-active pen were the following: "Temptation" (Boston, 1840); "The Emigrant's Dead" (1846); "Bible Scholar's Manual" (New York, 1847); "Notes on the Acts" (1848); "Bible Questions" (three volumes, 1848); "A Life in the Woods: Adventures of Achanon" (1863); a collection of "Hymns and Ritual for the House of Refuge" (1864); "Tales of an Inventor: Life and Discoveries of Charles Goodyear" (1866); "Stories from Life Which the Children Tell" (Boston, 1866); in sequel (1867); "A Half-Century with Juvenile Offenders" (1869); "The Chaplain with the Children" (1870); "The Young Shepherd and His Home" (New York, 1870).

As an author, therefore, Dr. Peirce sustains an eminent reputation in the denomination. His style was chaste, graceful and vigorous. Thoroughly furnished intellectually, having himself been a student of the classics, his power of production, few men could do so much and so well with the pen as he did. With marked mental equanimity he saw men and things in their true light and environment, and so presented them to the public. His pages, therefore, are lucid and inspiring, and entirely uncolored by extravagance, pessimism or morbidness. In voluminousness, in the freshness and thoughtfulness of his published pages, he may be compared with Dr. Daniel Wise, who was also a former distinguished editor of *Zion's Herald*.

In public addresses, in pulpits and on platforms, he was a recognized power, with a marked and always acceptable. He never shocked or wounded his hearers. Devout, instructive, and often impressively eloquent, his public utterances were gratefully appreciated. At the dedication of churches, the sessions of Annual Conferences, anniversaries of educational institutions, Sunday-school assemblies, missionary conventions and preachers' meetings he was gladly welcomed. He especially excelled in addressing children, and for many years held the place of pre-eminence in this happy specialty. Upon funeral occasions no other voice could utter just the fitting words so tenderly and lovingly.

His work as editor of *Zion's Herald* is too fresh in the memory of our readers to need characterization. He succeeded the brilliant career of New England Methodism. Gilbert Haven flung his. He was a prophet, a seer, the John Baptist of his day to prepare the way of the Lord. He spoke, wrote, and spared not. He made unending friends; he excited keen animosities. He saw the end in the beginning. He could not brook resistance to any good cause in or out of the church, and he would not. Methodism to him meant radical reform of all wrongs, the vanishing of Christian principle through vanity, over caste, lethargy, cant—to usher in the real kingdom of God.

In striking contrast, Dr. Peirce became an editor of the *Johannean* type. He was the gentle Melancthon rather than the aggressive Luther. Intuitively he disliked controversy in any form and shrank from it. It was his noblest ideal to inspire the entire church to a fellowship of love, to evoke Pauline charity, to utter the gospel of beneficence. The educational and connective work of the denomination found in him intelligent and earnest advocacy. It was a glad privilege to him to pen the kind word concerning minister, church and people, and no man could do it so happily. For sixteen years, nearly, he did his work, without the break of a week, ably and faithfully, and made thus for himself a unique place in the affection of our readers.

He was a model Christian gentleman. Dignified, gentle, unobtrusive, always with the right word of greeting, a brilliant conversationalist, with an ideal courtesy, he was the charm and life of any social occasion. He was characterized so generally as sunny and cheerful, that we thought of him as growing old. A prominent daily paper in our city has well said: "In personal life he was a most agreeable companion, having a rich fund of anecdote, a quick wit, and beyond that a warm-hearted geniality that won the heart of every acquaintance."

The writer first met Dr. Peirce at the session of the Vermont Conference, held at Danville, some twelve years ago. He was so kind, gracious, and so much so, interested in the man who was about to receive his first appointment, that a relation was formed which has been most intimate and joyous. As editor of *Zion's Herald* he was greatly beloved by all employees of the paper. For sixteen years editor and publisher, co-operated in the most happy fellowship. His associates in the editorial corps for so many years, in his death, are smitten as with a personal bereavement. Aside from the home circle, nowhere will his gentle presence and helpful word be so much missed as at our office.

The funeral took place at Newton on Monday afternoon. At the house of the deceased Rev. W. E. Huntington read Scripture selections and made very fitting remarks. Dr. W. R. Clark offered prayer. The public services occurred at the M. E. Church at 3 P. M. The audience-room was completely filled. There were present representatives of the Wesleyan Association, with the editor and assistant editor of *Zion's Herald*, trustees of Boston University, Principal Bragdon and Treasurer Boston, and pupils from Lasell Seminary, the president and several instructors from Wesleyan College, trustees of the Newton Public Library, members of the Tuesday Literary Club, and many ministers of the New England Conference. The pall bearers were Hon. Alden Spear, E. M. Fowle, ex-Judge Pitman, Dr. A. H. Hovey, Dr. J. W. Lindsay, and A. S. Wood, ex-Gov. McKown, D. D., the pastor of the church, had charge of the services. Bishop Haven, who had been elected a bishop, read from the liturgy. Bishop Foster gave a tender and fitting address. Dr. J. H. Twombly offered the prayer, and Dr. J. W. Lindsay pronounced the benediction. The singing, by a select choir, was impressively rendered.

There was an unusual expression of sadness as the vast throng gazed for the last time into the face of the dead, which looked benignly natural and pleasant. The burial took place on Tuesday, at Middletown, Connecticut.

At a meeting of the Boston Wesleyan Association, held on Monday last, Ex-Gov. Claflin in the chair (in the unavoidable absence of President E. H. Dunn), the announcement of Dr. Peirce's death was made, and appreciative words were spoken by Ex-Gov. Claflin, Hon. Alden Spear and Rev. John G. Cary. The following resolutions were unanimously passed:

It seems fitting that this Association, having received the death of Rev. Bradford K. Peirce, D. D., a former editor of *Zion's Herald*, and one who had intimate relations with us for a long period of years, should take appropriate action and enter upon its journal some expression of their high appreciation of the departed and of their sense of bereavement and loss, therefore,

Resolved, 1. That in the death of Dr. B. K. Peirce the Boston Wesleyan Association mourns the removal of one whose genial manners, mature wisdom and remarkable grace of speech have brightened its annual meetings and endeared him personally to its members as a brother beloved.

2. That we bear cordial tribute to the high character of the deceased; to his unaffected faith and warmth of sympathy; to his marked ability and fidelity in conducting *Zion's Herald* for a period of fifteen years; and for many years for the longest editorial career in its history; to the important part which he has performed in moulding and enriching Methodist thought, and his successful connection with various reformatory and charitable institutions both as originator and as superintendant; and to his well earned reputation as one of the foremost writers and preachers of our beloved church. His was a polished pen and a winning voice. And now that the one is forever laid down, and the other hushed in death, we look in vain for one who can fill his place.

3. That we extend to the deeply-afflicted relatives our sincere sympathy, and direct the Secretary to furnish them with a copy of these resolutions; and that we as a body attend the funeral services.

Resolved, 1. That in the death of Dr. B. K. Peirce the Boston Wesleyan Association mourns the removal of one whose genial manners, mature wisdom and remarkable grace of speech have brightened its annual meetings and endeared him personally to its members as a brother beloved.

2. That we bear cordial tribute to the high character of the deceased; to his unaffected faith and warmth of sympathy; to his marked ability and fidelity in conducting *Zion's Herald* for a period of fifteen years; and for many years for the longest editorial career in its history; to the important part which he has performed in moulding and enriching Methodist thought, and his successful connection with various reformatory and charitable institutions both as originator and as superintendant; and to his well earned reputation as one of the foremost writers and preachers of our beloved church. His was a polished pen and a winning voice. And now that the one is forever laid down, and the other hushed in death, we look in vain for one who can fill his place.

3. That we extend to the deeply-afflicted relatives our sincere sympathy, and direct the Secretary to furnish them with a copy of these resolutions; and that we as a body attend the funeral services.

Resolved, 1. That in the death of Dr. B. K. Peirce the Boston Wesleyan Association mourns the removal of one whose genial manners, mature wisdom and remarkable grace of speech have brightened its annual meetings and endeared him personally to its members as a brother beloved.

2. That we bear cordial tribute to the high character of the deceased; to his unaffected faith and warmth of sympathy; to his marked ability and fidelity in conducting *Zion's Herald* for a period of fifteen years; and for many years for the longest editorial career in its history; to the important part which he has performed in moulding and enriching Methodist thought, and his successful connection with various reformatory and charitable institutions both as originator and as superintendant; and to his well earned reputation as one of the foremost writers and preachers of our beloved church. His was a polished pen and a winning voice. And now that the one is forever laid down, and the other hushed in death, we look in vain for one who can fill his place.

3. That we extend to the deeply-afflicted relatives our sincere sympathy, and direct the Secretary to furnish them with a copy of these resolutions; and that we as a body attend the funeral services.

Resolved, 1. That in the death of Dr. B. K. Peirce the Boston Wesleyan Association mourns the removal of one whose genial manners, mature wisdom and remarkable grace of speech have brightened its annual meetings and endeared him personally to its members as a brother beloved.

2. That we bear cordial tribute to the high character of the deceased; to his unaffected faith and warmth of sympathy; to his marked ability and fidelity in conducting *Zion's Herald* for a period of fifteen years; and for many years for the longest editorial career in its history; to the important part which he has performed in moulding and enriching Methodist thought, and his successful connection with various reformatory and charitable institutions both as originator and as superintendant; and to his well earned reputation as one of the foremost writers and preachers of our beloved church. His was a polished pen and a winning voice. And now that the one is forever laid down, and the other hushed in death, we look in vain for one who can fill his place.

3. That we extend to the deeply-afflicted relatives our sincere sympathy, and direct the Secretary to furnish them with a copy of these resolutions; and that we as a body attend the funeral services.

Resolved, 1. That in the death of Dr. B. K. Peirce the Boston Wesleyan Association mourns the removal of one whose genial manners, mature wisdom and remarkable grace of speech have brightened its annual meetings and endeared him personally to its members as a brother beloved.

2. That we bear cordial tribute to the high character of the deceased; to his unaffected faith and warmth of sympathy; to his marked ability and fidelity in conducting *Zion's Herald* for a period of fifteen years; and for many years for the longest editorial career in its history; to the important part which he has performed in moulding and enriching Methodist thought, and his successful connection with various reformatory and charitable institutions both as originator and as superintendant; and to his well earned reputation as one of the foremost writers and preachers of our beloved church. His was a polished pen and a winning voice. And now that the one is forever laid down, and the other hushed in death, we look in vain for one who can fill his place.

3. That we extend to the deeply-afflicted relatives our sincere sympathy, and direct the Secretary to furnish them with a copy of these resolutions; and that we as a body attend the funeral services.

Resolved, 1. That in the death of Dr. B. K. Peirce the Boston Wesleyan Association mourns the removal of one whose genial manners, mature wisdom and remarkable grace of speech have brightened its annual meetings and endeared him personally to its members as a brother beloved.

2. That we bear cordial tribute to the high character of the deceased; to his unaffected faith and warmth of sympathy; to his marked ability and fidelity in conducting *Zion's Herald* for a period of fifteen years; and for many years for the longest editorial career in its history; to the important part which he has performed in moulding and enriching Methodist thought, and his successful connection with various reformatory and charitable institutions both as originator and as superintendant; and to his well earned reputation as one of the foremost writers and preachers of our beloved church. His was a polished pen and a winning voice. And now that the one is forever laid down, and the other hushed in death, we look in vain for one who can fill his place.

3. That we extend to the deeply-afflicted relatives our sincere sympathy, and direct the Secretary to furnish them with a copy of these resolutions; and that we as a body attend the funeral services.

Resolved, 1. That in the death of Dr. B. K. Peirce the Boston Wesleyan Association mourns the removal of one whose genial manners, mature wisdom and remarkable grace of speech have brightened its annual meetings and endeared him personally to its members as a brother beloved.

2. That we bear cordial tribute to the high character of the deceased; to his unaffected faith and warmth of sympathy; to his marked ability and fidelity in conducting *Zion's Herald* for a period of fifteen years; and for many years for the longest editorial career in its history; to the important part which he has performed in moulding and enriching Methodist thought, and his successful connection with various reformatory and charitable institutions both as originator and as superintendant; and to his well earned reputation as one of the foremost writers and preachers of our beloved church. His was a polished pen and a winning voice. And now that the one is forever laid down, and the other hushed in death, we look in vain for one who can fill his place.

3. That we extend to the deeply-afflicted relatives our sincere sympathy, and direct the Secretary to furnish them with a copy of these resolutions; and that we as a body attend the funeral services.

Resolved, 1. That in the death of Dr. B. K. Peirce the Boston Wesleyan Association mourns the removal of one whose genial manners, mature wisdom and remarkable grace of speech have brightened its annual meetings and endeared him personally to its members as a brother beloved.

2. That we bear cordial tribute to the high character of the deceased; to his unaffected faith and warmth of sympathy; to his marked ability and fidelity in conducting *Zion's Herald* for a period of fifteen years; and for many years for the longest editorial career in its history; to the important part which he has performed in moulding and enriching Methodist thought, and his successful connection with various reformatory and charitable institutions both as originator and as superintendant; and to his well earned reputation as one of the foremost writers and preachers of our beloved church. His was a polished pen and a winning voice. And now that the one is forever laid down, and the other hushed in death, we look in vain for one who can fill his place.

3. That we extend to the deeply-afflicted relatives our sincere sympathy, and direct the Secretary to furnish them with a copy of these resolutions; and that we as a body attend the funeral services.

Resolved, 1. That in the death of Dr. B. K. Peirce the Boston Wesleyan Association mourns the removal of one whose genial manners, mature wisdom and remarkable grace of speech have brightened its annual meetings and endeared him personally to its members as a brother beloved.

2. That we bear cordial tribute to the high character of the deceased; to his unaffected faith and warmth of sympathy; to his marked ability and fidelity in conducting *Zion's Herald* for a period of fifteen years; and for many years for the longest editorial career in its history; to the important part which he has performed in moulding and enriching Methodist thought, and his successful connection with various reformatory and charitable institutions both as originator and as superintendant; and to his well earned reputation as one of the foremost writers and preachers of our beloved church. His was a polished pen and a winning voice. And now that the one is forever laid down, and the other hushed in death, we look in vain for one who can fill his place.

3. That we extend to the deeply-afflicted relatives our sincere sympathy, and direct the Secretary to furnish them with a copy of these resolutions; and that we as a body attend the funeral services.

Resolved, 1. That in the death of Dr. B. K. Peirce the Boston Wesleyan Association mourns the removal of one whose genial manners, mature wisdom and remarkable grace of speech have brightened its annual meetings and endeared him personally to its members as a brother beloved.

2. That we bear cordial tribute to the high character of the deceased; to his unaffected faith and warmth of sympathy; to his marked ability and fidelity in conducting *Zion's Herald* for a period of fifteen years; and for many years for the longest editorial career in its history; to the important part which he has performed in moulding and enriching Methodist thought, and his successful connection with various reformatory and charitable institutions both as originator and as superintendant; and to his well earned reputation as one of the foremost writers and preachers of our beloved church. His was a polished pen and a winning voice. And now that the one is forever laid down, and the other hushed in death, we look in vain for one who can fill his place.

3. That we extend to the deeply-afflicted relatives our sincere sympathy, and direct the Secretary to furnish them with a copy of these resolutions; and that we as a body attend the funeral services.

Resolved, 1. That in the death of Dr. B. K. Peirce the Boston Wesleyan Association mourns the removal of one whose genial manners, mature wisdom and remarkable grace of speech have brightened its annual meetings and endeared him personally to its members as a brother beloved.

2. That we bear cordial tribute to the high character of the deceased; to his unaffected faith and warmth of sympathy; to his marked ability and fidelity in conducting *Zion's Herald* for a period of fifteen years; and for many years for the longest editorial career in its history; to the important part which he has performed in moulding and enriching Methodist thought, and his successful connection with various reformatory and charitable institutions both as originator and as superintendant; and to his well earned reputation as one of the foremost writers and preachers of our beloved church. His was a polished pen and a winning voice. And now that the one is forever laid down, and the other hushed in death, we look in vain for one who can fill his place.

3. That we extend to the deeply-afflicted relatives our sincere sympathy, and direct the Secretary to furnish them with a copy of these resolutions; and that we as a body attend the funeral services.

Resolved, 1. That in the death of Dr. B. K. Peirce the Boston Wesleyan Association mourns the removal of one whose genial manners, mature wisdom and remarkable grace of speech have brightened its annual meetings and endeared him personally to its members as a brother beloved.

2. That we bear cordial tribute to the high character of the deceased; to his unaffected faith and warmth of sympathy; to his marked ability and fidelity in conducting *Zion's Herald* for a period of fifteen years; and for many years for the longest editorial career in its history; to the important part which he has performed in moulding and enriching Methodist thought, and his successful connection with various reformatory and charitable institutions both as originator and as superintendant; and to his well earned reputation as one of the foremost writers and preachers of our beloved church. His was a polished pen and a winning voice. And now that the one is forever laid down, and the other hushed in death, we look in vain for one who can fill his place.

3. That we extend to the deeply-afflicted relatives our sincere sympathy, and direct the Secretary to furnish them with a copy of these resolutions; and that we as a body attend the funeral services.

Resolved, 1. That in the death of Dr. B. K. Peirce the Boston Wesleyan Association mourns the removal of one whose genial manners, mature wisdom and remarkable grace of speech have brightened its annual meetings and endeared him personally to its members as a brother beloved.

2. That we bear cordial tribute to the high character of the deceased; to his unaffected faith and warmth of sympathy; to his marked ability and fidelity in conducting *Zion's Herald* for a period of fifteen years; and for many years for the longest editorial career in its history; to the important part which he has performed in moulding and enriching Methodist thought, and his successful connection with various reformatory and charitable institutions both as originator and as superintendant; and to his well earned reputation as one of the foremost writers and preachers of our beloved church. His was a polished pen and a winning voice. And now that the one is forever laid down, and the other hushed in death, we look in vain for one who can fill his place.

3. That we extend to the deeply-afflicted relatives our sincere sympathy, and direct the Secretary to furnish them with a copy of these resolutions; and that we as a body attend the funeral services.

Resolved, 1. That in the death of Dr. B. K. Peirce the Boston Wesleyan Association mourns the removal of one whose genial manners, mature wisdom and remarkable grace of speech have brightened its annual meetings and endeared him personally to its members as a brother beloved.

2. That we bear cordial tribute to the high character of the deceased; to his unaffected faith and warmth of sympathy; to his marked ability and fidelity in conducting *Zion's Herald* for a period of fifteen years; and for many years for the longest editorial career in its history; to the important part which he has performed in moulding and enriching Methodist thought, and his successful connection with various reformatory and charitable institutions both as originator and as superintendant; and to his well earned reputation as one of the foremost writers and preachers of our beloved church. His was a polished pen and a winning voice. And now that the one is forever laid down, and the other hushed in death, we look in vain for one who can fill his place



LOVE'S WORK.

In a city of northern Europe, A cathedral vast was reared; Wall, and turret, and steeple tall, Each in its turn appeared. As the work was nearing completion, To the master builder, one day, Came an old man, bent and feeble, With hair all silvery gray,—

Who humbly sought for permission To work on the structure grand. Fearing lest time had dimmed his eye, Or weakened the once skilled hand, The architect set him at work On a hidden archway tall, Where, if the work should be marred, 'T would not be noticed at all.

There far from the other workmen, Alone at his task wrought he; Till one night he tarried so long, That he was not seen to come. He went on his knees and prayed, His withered hand still grasped a tool, But spent was the feeble breath.

His face upturned to another Of marvellous beauty rare— The face of a dear, long-lost love, Whose hand had clasped his hair. Then said the sculptor and workman, "Tis the grandest work of all. Beside this noble work of love, Ours seems but poor and small."

For years the face was forgotten, Till, on a bright summer's day, The light from a stained window On its marble features lay. Now thousands gaze on its beauty When, for a brief hour, the light Shining obliquely from above Reveals it to their sight.

And I thought, it is ever thus; Love's work alone shall endure. When revealed by God's searching light, 'T will stand all spotless and pure. And so, in that heavenly building, Whose "polished stones" we may be, The gem of love will far outshine All else that our eyes shall see.

M. A. MATTHIAS.

JACOB SLEEPER.

How human this disciple, yet as true To Christ, his Lord, as needle to the pole. For three years and more his generous soul Poured out his blessings as the rain and dew. On thirty ground. Learning was helped; the poor Were comforted; and many an open door By him was pointed out to men whose lives Were hedged with trials; while to widowed wives And children fatherless his home came. Their source unknown. No gift of his could shame A troubled heart; his manner, full of grace, Never brought tear or crimson to the face. His benefactions had a quiet way, Yet brought to man in need the light and joy of day.

Rev. W. S. STUBLEY, D. D.

Ann Arbor, Michigan.

LEAGUE PRAYER-MEETING TOPICS FOR MAY.

May 5. Topic — "Laying Aside Every Weight." Read Heb. 12: 1, 2. Allusion is here made to the gates, which were an important feature of the public life of those who were to first read this letter. Special reference is made to the *root race*, which is frequently used as a symbol of the Christian life in the New Testament. The thought may be brought out under the following heads:—

1. The reasons for laying aside every weight. Two reasons suggest themselves at once: (1) Ourselves convenience and happiness. It is very hard work for many to live Christian lives, simply because they are bearing burdens that they might easily throw aside. Their struggles are painful to themselves and to all who know them, and all the more so because unnecessary. (2) The desire to be successful. It might not be correct to say that it is necessary to lay aside every weight in order to reach heaven. But it is true that all other things being equal, he will run the race not only most easily, but most successfully, who frees himself from every burden that God does not wish him to carry.

2. Weights to be laid aside. A very suggestive and helpful line of remark and testimony would be to call to mind prominent Old and New Testament characters, and discover, if possible, the weights that hindered them in running their race, e. g., Adam's weights were unbelief and disobedience; Cain's, jealousy; Peter's, before his vision, dislike for certain classes of people. Let the Christians present, and others if they will, ask themselves the question: "What weights have I that should be thrown aside?"

May 12. Topic — "Seed Time." Read Eccl. 11: 6.

The sowing of seed in the springtime is a symbol of the outward part of a Christian's life. Out of the many teachings of Scripture let us notice these three:—

1. We are to sow *between* seed (Isa. 32: 20). That is, everywhere where there is any probability that the seed will grow. He is a poor farmer who carelessly lets the seed fall wherever it will. In the East the most fertile land is along the river banks and beside springs of water. The seed that falls in these places will grow; that which falls upon the arid deserts perishes. We are to do good as we have opportunity. A loving heart always finds opportunities.

2. We are to sow *continually*. Read Eccl. 11: 6 again. This does not mean that every moment we are to make an effort to say or do some good thing. It means rather that we are to improve opportunities whenever they come. We are to be instant in season in the prayer-meeting and at the ordinary times of Christian activity; and out of season, when unusual and unexpected opportunities arise.

3. We are to sow *abundantly* (2 Cor. 9: 6). Our constant aim should be not to do as much as others, or what our leaders tell us to do, but all we can. We are not to wait until we are certain that the conditions are perfectly favorable. If we do, nothing will be accomplished. When there is a reasonable hope of success, the effort should be made. What kind of seed, and how much do I sow?

May 19. Topic — "Eliaser's Grip." Read 2 Sam. 23: 9, 10.

Eliaser has been called a hero of the first class. There are comparatively few heroes of this kind. From the few lines given us we may learn:—

1. Eliaser dared to stand with the minority. He and his faithful comrades were outnumbered a thousand to one, but this made no difference to him. He was where his convictions led him, and that was sufficient.

2. He dared to attempt what weaker men might have deemed impossible. So the Christian hero shouts as his battle-cry, "I can do all things through

Christ which strengtheneth me." "All things are possible to him that believeth." 3. All this, and much more, was expressed in his ever thrilling grip upon his sword. Had he had less courage and determination, his hand would naturally have loosened its hold. As a result, some sturdy Philistine would have knocked the weapon from his hand, and he would have fallen an easy prey to his enemies. His courage and determination not only secured victory for Israel, but also saved his own life. So in Christian warfare, he who dares stand for his convictions and to fight the battles of the faith against any odds, will find in his heroic victory for the right and his own salvation.

May 26 — Consecration Meeting. Matt. 5: 8 is a good verse to furnish the theme of the service — "The Blessedness of Heart Purity."

There are many young people who have the idea that to be real good, may be an excellent preparation for heaven, but is a serious hindrance to having a good time in this world. Let the leader and the other Christians testify to the fact that true happiness and real goodness are always linked together. In the prayer service let there be an earnest seeking for divine grace to make us to be all that God desires us to be. To be cleansed from all sin is the privilege of every believer.

Rev. F. H. KNIGHT.

A Parable.

At our "young people's" meeting, several weeks ago, one of our friends spoke of the temptations and discouragements to which busy men are especially subject. It seemed almost impossible to keep pure in the whirl of business.

"It brings to my mind," said he, "an incident which a friend told me a short time ago. While traveling among the coal mines of Pennsylvania, he noticed how very dingy the towns appeared. The coal-dust seemed to blacken buildings, trees, shrubs — everything. But as he and a foreman were walking near the mines, he noticed a beautiful, white flower. Its petals were as pure as if it were blooming in a daisy field."

"What care the owner of this plant must take of it," said Mr. A., "to keep it so free from dust and dirt." "See here," said the foreman, and taking up a handful of coal-dust, threw it over the flower. It immediately ran off, and left the flower as stainless as before.

"It has an enamel," the foreman explained, "which prevents any dust from clinging to it. I think it must have been created for just such a place."

"I have often thought of this white flower," continued our friend. "If we are covered by the enamel which Jesus will give to all who ask Him, even His own blood, we need not fear that the press of business nor contact with a sinful world will stain our hearts or lives." — *Intelligencer*.

THE CHRISTIAN LEAGUE.

"Come, Joe, aren't you going down to the League to-night?"

"No, I can't go to-night. I wish I could. I hope there'll be lots there."

"Say, did you know there was a city girl boarding down at the Corners? Wouldn't it be fine if she would join us, and help us in our literary meetings? You know all these city girls can read and speak and sing. I think it would be splendid."

"Know what her name is, and where she hails from? But — this last very dubiously — 'perhaps she isn't a Christian; and then these city folks feel so proud, s'they thought it a great favor to do anything in a country town. I don't believe you'll get any help out of her,' and he swung his arms and turned away."

"Well, I'm going to carry some things up to-morrow, and I'll see, I guess."

Next day Jennie Dean sat in the shady porch shelling peas, and thinking how much more air there seemed to be here than in the city, when a boy of fourteen or thereabouts drove up and gave a "hallo" that sent the echoes flying all over the farm. Jennie dropped her basket of peas, and hastily arose to Mrs. Seelye, "I'll see; don't you move," she ran down the yard and greeted the new-comer with a bright "Good-morning."

"I've brought some things Mrs. Seelye sent for, and then I wanted to see you too," said Jack Berry, our friend of the night before.

"Wanted to see me?" she said, in great astonishment.

"Why, yes. I thought — perhaps — why, you see — you know — I — I want your help," he stammered out at last, for when he stood before her it wasn't so easy a task as he thought, to ask her to come to their meetings and sing for them.

"Want my help?" more astonished than ever. "Why don't you ask some one you know? I'll call Mrs. Seelye."

"No, no, you don't understand, and I don't seem to know how to tell you. We have a 'Christian League' down in the church in the village, and we have prayer-meetings every Sunday night, and once a month something of an entertainment — reading and speaking, you know; and I agreed to ask you to join, and — I guess that's all. We haven't a great number, and we have hard work to get something new every time, and if you sing or read, you see how much it would help us, and perhaps Davy Gray would come in" — this last in a lower tone, as if he had forgotten he was talking with a stranger. Then with a little start he turned to her and said: "Davy Gray is a good boy, but he has been going with those who won't do him any good. His home is awful, and his father's an infidel and laughs at everything religious; but Davy loves music, and I do wish we could get him to come with us. You do sing, don't you?" he asked anxiously.

"Sometimes; but I don't know as I could in a strange place. I don't know any one here except the people with whom I board; and then, I'm not a Christian, so I couldn't join your society. But I wish you could get your friend if you wish it so much." As she spoke, the wish came to her that she was a Christian and could feel the anxiety this boy seemed to have for his friend.

"Oh, the League takes all members of the church and congregation, and if you are to be here all summer, I think you might count on us. As to singing in a strange place, it is not like a city. There are not more than twenty-five at meeting, and I wish you would come and sing Sunday night."

"I will not promise, but if I come, perhaps I will."

"All right. You must come. I'll tell Davy," and with a bright nod to her he drove

away, and Jennie heard him singing down the road.

Jennie went back to the porch, her mind running over the list of sacred song, or such as would be suitable for such a meeting, and finally with a sigh she decided to tell Jack she couldn't sing before strangers; but a thought of the boy's earnest face brought to her a strong resolve to help him all she could, and if her influence would bring Davy Gray into the society, he should be brought.

Sunday evening the group of young people are in their places. Joe Buffing is leader, and Lew Willis sits beside Davy Gray near the front seat. The opening prayer has been offered, a hymn sung, and a few remarks made by the leader on the lesson of the evening and the help for the coming week, and then the meeting is thrown open. One after another the young people testify to God's power to lead them, and of their trust in Him, and still Jennie does not move. She is thinking deeply. Jack Berry is beginning to feel disappointed; he had felt so sure she would sing, and he had won Davy Gray by telling him perhaps he would hear some good music.

Some one else is talking. This time it is an old man in one of the side seats, and he mentions his mother who has been an angel for years. In a flash it comes to Jennie what she will sing, and when the trembling voice ceases, she goes slowly down to the organ, and with a few opening chords sings with a voice that will tremble a little in spite of herself.

I sat in the gathering twilight, And looked toward the west away, Where the hand of an unseen artist Was painting at close of day. A strange and beautiful picture That filled my soul with awe, And made me think of a city No mortal ever saw.

"Paint me, O wonderful artist, I cried when the shadows came, And hid the wonderful glory Of the western hills afloat, And hid the face of an angel; And lo! before my eyes The sainted face of my mother Who dwells in Paradise!"

"Paint me the face of a sinner," A darker shadow swept Down the hills, and I thought in the darkness, The unseen artist wept. But quick with his magical pencil A face in a moment had grown — The sad white face of a sinner, And I knew it for my own.

Jennie sang from her heart, and she had a sympathetic audience. The old man was quietly weeping, as were many others. She saw only Davy Gray, and sang only for him; and as if her voice had some pleading tone that only the angels heard, so soon as the sobbing tones of the refrain,—

"The sad white face of a sinner, And I knew it for my own, I knew it for my own," died away, he dropped his head upon the seat before him, to struggle with his emotion.

Jennie had forgotten all but herself and Davy Gray, and thought, "Perhaps if I speak first, it will help him." So quietly, as if her resolution were unalterable, she resolved to begin a new, a different life, and asked the prayers of those around her.

Davy Gray rose next and said, in a broken voice, "That face of a sinner was my face, but it shall be a different face if I can make it so."

Such a happy summer! When Jennie stood on the platform of the village station and shook hands with Davy Gray, and he told her how quiet and thoughtful his father had become, and how he hoped he would come to Christ soon, she could not help wondering, if she had refused to help in the League because "she wasn't a Christian," if all her heart would now be singing for joy that the blessing had fallen on more hearts than her own; and a psalm of "thanksgiving" rose to God that we had a society to benefit not only the church but the congregation.

LINA S. ROE.

HARD WORK.

HARD work accords with simple common sense. Work gives strength. Unused muscle deteriorates. Sinews in constant service increase in power. Witness the singer's throat and the blacksmith's arm. It is the brain that is kept at work that solves the difficult problem. We appeal to the heart that carries many burdens when we would have help for one more good cause.

A lady asked Turner the secret of his success. He replied, "I have no secret, madam, but hard work." I think it was Agassiz who defined genius as "the capacity for an infinitely hard work."

Over sixty years ago Gladstone formed the habit of shutting himself up with his books out of everybody's reach from ten in the morning till two in the afternoon. See the result. At eighty he is one of England's greatest men. Set one of our own strongest preachers, nearing seventy with all sails set, "Four hours of brain-work every day I live," "This is my rule." Alcott told us, in his talk on the genesis of an Emersonian essay, that the old Sage of Concord worked in an attic which he reached by a ladder over a trapdoor, upon which he placed his chair.

If we want to bring anything good to pass let us remember the old Latin proverb, "Labor omnia vincit." God's best people have worked hard with their muscles before brain-work was the order. The first man was a gardener, which he reached by a ladder over a trapdoor, upon which he placed his chair.

If we want to bring anything good to pass let us remember the old Latin proverb, "Labor omnia vincit." God's best people have worked hard with their muscles before brain-work was the order. The first man was a gardener, which he reached by a ladder over a trapdoor, upon which he placed his chair.

The wisest man puts strength to his hands in his athletic life. He says, "The hand of the diligent maketh rich." "The way of a slothful man is as a hedge of thorns." "The hand of the diligent shall bear rule; but the slothful shall be under tribute." "The soul of the sluggard desireth and bath nothing; but the soul of the diligent shall be made fat." "The desire of the slothful killeth him, for his hands refuse to labor." "Seest thou a

man diligent in his business? He shall stand before kings." "Though Paul teaches that God is able to make all things abound unto them that are diligent, yet he enjoins that we be 'diligent in business,' as well as 'fervent in spirit, serving the Lord.' In his parable of the talents Christ sets forth the curse of unused ability and the blessing that comes to one who makes the most of what is lent him.

Let us make up our minds, 1. To work hard; 2. Under divine direction; 3. Trusting God for results. Then shall we make our way prosperous and have good success. Our labor will not be in vain in the Lord. — JENNIE FOWLER WILLING, in Our Youth.

Father, I thank Thee that the day begins, And I within Thy vineyard too am sent; Thy strength be mine against my sin, And seek to double what to me is lent.

THOUGHTS FOR THE THOUGHTFUL.

There are sweet surprises awaiting many a humble soul fighting against great odds in the battle of a seemingly common-place life.

Many a seed of affliction bears its hundred-fold in this life; and those which cannot, sown in Christ's grave, shall, when we are glorified with Him, receive a life everlasting.

Obedience must be the struggle and desire of our life; obedience, not hard and forced, but ready, loving, and spontaneous; the doing of duty, not merely that the duty may be done, but that the soul in doing it may become capable of receiving and uttering God's — Phillips Brooks.

Let every dawn of morning be to you as the beginning of life; and every setting sun be to you as its close; then let every one of these short lives leave its sure record of some kind of thing done for others — some goodly strength or knowledge gained for yourself. — J. Ruskin.

Across the field of daily work Run the footprints leading — where? Run they east or run they west, One way all the workers face, Every awful thing of earth, Sin and pain and battle-noise, Every dear thing — baby's birth, Face, flowers, or lovers' joys — Is a wicket gate where we Join the great highway to Thee!

Restless, restless, speak we on; Whither in the vast unknown? Not to you and not to me Are the sea's orders shown; But the hand that built the road, And the light that leads the feet, And this inward restlessness, Are such invitations sweet, That where I no longer see, Highway still must lead to Thee! — William C. Gannett.

I am so glad that it is a divine Being who comes to pardon all our sins, to comfort all our sorrows! Sometimes our griefs are so great they are beyond any human sympathy, and we want almighty sympathy. Ye who cried all last night because of bereavement or loneliness, I want to tell you it is an omnipotent Christ who has come. When the children are in the house and the mother is dead, the father has to be more gentle in the home, and he has to take the office of father and mother, and it seems to me Christ looks out upon your helplessness and He proposes to be father and mother to your soul. He comes in the strength of the one and the tenderness of the other. He says with one breath, "As a father pitieth his children, so the Lord pitieth them that fear Him," and then with the next breath He says, "As one whom his mother comforteth, so will I comfort you." Do you not feel the hush of the divine lullaby? Put your tired head down on the heaving bosom of divine compassion, while He puts His arms around you and says: "Widowed soul, I will be thy God. Orphaned soul, I will be thy protector. Do not cry." Then He touches your eyes with His fingers, and sweeps His fingers down your cheek, and wipes away all the tears of loneliness and bereavement. Oh, what a tender and sympathetic God has come for us! I do not ask you to lay hold of Him. Perhaps you are not strong enough for that. I do not ask you to pray. Perhaps you are too bewildered for that. I only ask you to let go and fall back into the arms of everlasting Love. — Dr. T. De Witt Talmage.

Passing along the street one day, I saw a company of men digging a large hole through a bed of solid rock. A few days afterward I had occasion to pass that way again, and saw the men laying the foundations of a magnificent building. After some months I again passed that street, and found the workmen busily engaged in laying course after course of brick. The last time I saw that building it was towering heavenward, and the men were still laying the brick, course after course. Now this is the way with the Christian life. No one can at once enter into all the fullness of Christ, and sit down with folded hands, but day by day he is brought closer and closer, day by day he is growing in grace and the knowledge of the truth as it is in Christ. "Jesus," until finally at the end of the way step into the joys of heaven. Christ, who knew our nature, compared our lives to a "warfare." While He is ever ready and willing to bestow on us that which will build up our Christian character, Satan is ever watching and pulling down; hence, the warfare. Then, again, some Christians never get above the foundation, while others keep on building until their characters tower to the very heavens, and when the message comes to them, they only step over the world death, and enter the pearly gates. Let us, then, begin with a fixed determination to grow daily in grace. — C. W. Bibb.

Let every morning be an Easter morn, And Christ each day be within our hearts be born. Let each brief day be filled with holy deeds, And glad hearts cry, "The Lord is risen indeed!" — Wm. Hale.

ABOUT WOMEN.

The display of women's work at the coming International Exposition in Paris will include exhibits from over thirty countries.

Oliver Logan thinks that the domestic economy of the French consists in doing without things.

Natick, Mass., has elected three women on its school board.

Mrs. Elizabeth Stuart Phelps Ward, with her husband, Rev. Herbert Ward, is at her old home in Andover on a visit to her father.

Mrs. Mary A. Lathrop, of Michigan, has been dubbed by her admirers, "the Daniel Webster of the feminine world."

Over 2,000 Detroit ladies took advantage of the new law, and voted for members of the Board of Education, April 1. This was a larger turnout than was expected, and the result of the election was, on the whole, creditable to the franchise of the lady voters and ballots.

There are only two women in command of Mississippi steamboats. One of these is Captain Mary Miller, who is described as being young and good-looking. Her husband was a steam boat captain, and when his health failed he stepped into his place, having learned the river in accompanying him on his trips up and down.

Dr. Jennie McCowen, of Iowa, has been unanimously elected president of the Davenport Academy of Science — a rare honor for a woman. The retiring president declared that in resigning the chair he "did so with peculiar pleasure to one whom he felt to be in every way competent worthy to fill the official position."

Miss Nellie Gould, the great financier's eldest daughter, probably has more independent property than any other unmarried woman in America. She is her father's favorite, and every year she gives her stocks and bonds. Added to this, her mother, who has a fortune of several millions, left the greater share of her property to Nellie; so that she is estimated to be worth over \$6,000,000. She is but twenty years of age. The only place in which she is frequently seen is the Presbyterian Church of which she is a member. She interests herself in charities also, and in half a dozen summer homes for sick babies and poor women.

A type-writer girl thus expresses herself in the *Indianapolis Journal*: "I get sick of men and their ways. They are messy; they sling paper all over the office, and loiter about the desks and chairs in such undignified attitudes. They smoke and chew. We have fourteen drummers who come into our office, and only one of the fourteen has ever had the courtesy to ask me if cigar-smoke is offensive to me. Then, they are silly; they talk such nonsense as sixteen-year-old girls wouldn't be guilty of. It is all about neckties, new hats, ballets, good dinners, and so on. If you think man is the superior animal, you just spend some time in a business office with assorted clerks, and you will see. I am beginning to believe that a twenty-line novel is better society than the average man, and equally improving."

"GOOD AT REVIEW."

SIMPLE, straightforward truth will usually stand any test, and well did the soldier in the following incident prove the truth of what he said. The instance occurred during the Revolutionary War, when the strictest order was enjoined, and each army was ever on the watch lest the enemy should get an advantage.

One night near the British camp, not far from the River Hudson, a Highland soldier was caught creeping stealthily back to his quarters from out the woods. He was taken before the commanding officer, and charged with holding communication with the enemy. The case of Major Andros was then recent, and no Briton was disposed to be merciful toward a suspected friend of the American.

The poor Highlander pleaded that he had only gone into the woods to pray by himself. This was his only defense. The commanding officer was himself a Scotchman and Presbyterian, but he felt no tenderness for the culprit.

"Have you been in the habit, sir, of spending hours in private prayer?" he asked sternly.

"Yes, sir."

"Then, throw down your knees and pray now!" thundered the officer; "you never before had such need of it."

Expecting, perhaps, immediate death, the soldier knelt and poured out his soul in a prayer that for aptness and simple, expressive eloquence could have been inspired only by the piety of a Christian.

"You may go," said the officer when he had done. "I believe your story. If you had not been often at drill, you couldn't have got on so well at review."

The poor soldier had saved his life by proving himself to have practiced habitual communication with God. — *Selected*.

I knew Thou wert coming, O Lord divine, I felt the sunlight a softened shade, And a murmur of welcome I thought I heard In the ripple of brook and the chirp of the bird; And the bursting buds and the springing grass, Seemed to be waiting to see Thee pass; And the sky and the sea and the throbbing soil, Pulsed and thrilled to the touch of God.

— Mary Louise Dickinson.

NOTES ON LETTERS.

There is an inquiry made in *Zion's Herald* of the 25th ult. about a suitable tune for the Commemoration Hymn of the Y. P. C. League, written by Rev. H. Stearns. Mr. Wm. F. Gibson, principal of Webster Grammar School, Manchester, N. H., has written a tune for that hymn, which will shortly be published, of which some musical critics have expressed a high commendation, and their assurance of its attaining a permanent place in the favor of all who love the songs of Zion.

It is very pleasant to note this increasing interest in our work on the part of our friends who have talent. Use your gifts, young friends, for the good of all.

QUESTIONS AND ANSWERS.

17. Is it as right for us to express our disbelief, as it is for us to express our belief? Is one of more value than the other?

Keep the law of brotherly love in mind. If you are sure that your brother needs to have your unbelief, declare it. If he is climbing up a way which you have found out leads to danger, warn him, pull him down if necessary. You must do this. Such unbelief is faith. But be very careful not to express your immature, unbalanced speculations. Such thoughts are like the mumps and measles — you are likely to get over them. Mankind does not need speculations; it does need truth, all truth.

18. What suggestions have you to make in removing any objections to joining the League on the part of local societies?

These suggestions would differ according to circumstances. In general, it would be to invite one of the officers of the General League, or some one who is posted in the work of the League, to be present at a meeting of the society and talk with the young people about their objections, and state the reasons in favor of combination and unity.

19. How can you make the Leagues interesting and profitable to the young who are not much interested in religious matters?

Most young people are more interested in religious matters than they get credit for. Of course there are some who it will be as impossible to interest as it is to mould quakers with your hands. As a rule, however, there is some phase of the League work where the young person can be attracted. We have known a young lad, for the sake of a harmless game of tennis, to swallow a very profitable talk on European travel, and through the literary and social meeting to become interested in the devotional service.

NO SMALL THINGS.

"No wise man," says the *Christian Union*, "ever undervalues small things; he knows that things are great or small not in themselves, but in the use made of them. Small chances mean fortune to the bright, capable boy. An exchange has been collecting a few facts about the small things that have made fortunes for the men who knew what to do with them."

"The New Jersey man who hit upon the idea of attaching a rubber-eraser (10 to the end of lead pencils is worth \$200,000). The miner who invented a metal rivet or eyelet at each end of the mouth of coal and iron-cars, pockets, to resist the strain caused by the carriage of pieces of ore and heavy tools, is a made more money from his letters-patent than he would have made had he struck a good vein of gold-bearing quartz. Every one has seen the metal plates that are used to protect the heels and soles of rough shoes, but every one doesn't know that within ten years the man who hit upon the idea has made \$250,000. As large a sum as was ever obtained for any invention was enjoyed by the Yankee who invented the inverted glass bell to hang over gas jets to protect ceilings from being blackened by smoke. A simple thing? Yes, very. Frequently time and circumstances are wanted before an invention is appreciated, but patience is frequently rewarded, and richly rewarded, too, for the inventor of the roller

skate has made \$1,000,000, notwithstanding the fact that his patent had nearly expired before the value of it was ascertained in the country several years ago. The gimlet-pointed screw has produced more wealth than most silver mines, and the Connecticut man who first thought of putting copper clips on the toes of children's shoes is as well off as if he had inherited \$1,000,000.

The common needle-threader, which every one has seen for sale, and which every woman owns, was a boon to needle-users. It isn't at all intricate, and any fifteen-year-old boy might have thought of it, but he didn't. The man who invented it has an income of \$10,000 a year from his invention. Few inventions pay better than popular patented toys. A minister made \$50,000 in England by inventing an old little toy that danced by winding it with a string as a boy winds a top. The man who 'invented' the return ball, an ordinary wooden ball with a rubber string attached to pull it back, made \$1,000,000 from it. The person who invented the most recent popular toy, 'Figs & Clogs,' will be rich before the leaves turn this autumn, for there is an unprecedented demand for it, and stationers cannot supply the demand. A half-dozen factories in the East are turning them out by the tens of thousands, but the public wants more than the factories can make, and the American News Company, which handles the toy, is about a month behind in its orders. The toy is simple. Any one might have hit upon the idea; but none did save the inventor."

COME HOME!

Come home with me, beloved — Home to the heart of God! In lonely, separate ways — In lonely, separate ways — Why should we further part? The end of our self-seeking Is only homelessness.

Come home with me, beloved! God's children have but one; His

